The Life Of Rasul Allah Sallallaho Alaihi Wassallam
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The life of Rasûlullâh Sallallâhu ‘Alaihi Wassallam

Rasûlullâh’s *sallallâhu ‘alayhi wa sallam* blessed name is Muhammad. His father's name is ‘Abdullâh, who is the son of ‘Abdul Muttalib, who is the son of Hâshim, who is the son of ‘Abd Manâf. His mother's name is Âminah, who is the daughter of Wahb, who is the son of ‘Abd Manâf, who is the son of Zuhrah. This ‘Abd Manâf is not the same as the previous one.

He was born on a Monday in the month of *Rabî‘ al-Awwal* in the same year that a *kâfir* king invaded Makkah on an elephant and tried to destroy the Ka'bah. When he was five years and two days old, his foster mother handed him over to his actual mother. When he was six years old, his mother took him to the tribe of his grandfather, the Banû Najjâr. She remained there for one month with him. On their return, his mother passed away at a place called Abwâ'. A woman by the name of Umme Ayman was also with them. She took him to Makkah. His father had passed away when his mother was still expecting him. His grandfather, ‘Abdul Muttalib, therefore took the responsibility of rearing him. On the death of his grandfather, his uncle, Abû Tâlib, took over this responsibility.

His uncle took him to Syria for business. On the way to Syria, a Christian scholar and mystic by the name of Buhayrah saw him and informed his uncle that he should protect him because he is a prophet. His uncle therefore took him back to Makkah. Later he went again to Syria with the goods of Khadîjah *radiyallâhu ‘anhâ*. On the way, a Christian scholar and mystic by the name of Nasturah testified to his being a prophet. When he returned from Syria, Khadîjah *radiyallâhu ‘anhâ* married him. He was 25 years old at the time while she was 40 years old.

When he was 40 years of age, he received prophethood. When he was 52 or 53 years of age, he experienced the *mi‘râj*. After receiving prophethood, he remained in Makkah for approximately 13 years. When the oppression of the *kuffâr* of Makkah increased, he migrated to Madînah under the orders of Allah. Within two years of reaching Madînah, the decisive battle of Badr took place. Several battles took place thereafter. All the major and minor battles total 35.

He had married 11 women, out of which two had passed away in his very lifetime. They are, Khadîjah and Zaynab bint Khuzaymah *radiyallâhu ‘anhumâ*. When he

passed away, he left behind 9 wives. They are : Saudah, 'Â'ishah, Hafsah, Umme Salamah, Zaynab bint Jahsh, Umme Habîbah, Juwayriyah, Maymûnah, and Safiyyah *radiyallâhu 'anhunna*.

He had four daughters, the eldest of whom was Zaynab *radiyallâhu 'anhâ*. After her was Ruqayyah *radiyallâhu 'anhâ*, thereafter Umme Kulthûm *radiyallâhu 'anhâ*, and the youngest was Fâtimah *radiyallâhu 'anhâ*. All these daughters were from Khadîjah *radiyallâhu 'anhâ*. He had three, four or five sons (there is no certainty in the number due to a difference in the narrations). They are : Qâsim, 'Abdullâh, Tayyib and Tâhir. All these sons were from Khadîjah *radiyallâhu 'anhâ*. There was one more son by the name of Ibrâhîm who was begotten by Mâriyah. She was the slave-girl of Rasûlullâh Sallallâho 'Alaihi Wassallam. This last son passed away when he had not been weaned as yet. In this way we get five. Some of the scholars say that the name of 'Abdullâh is also Tayyib. In this way we get four. Other scholars say that Tayyib and Tâhir are also names of 'Abdullâh. In this way we get three. 'Abdullâh was born after prophethood and passed away in Makkah. The other sons passed away before prophethood.

Rasûlullâh Sallallâho 'Alaihi Wassallam remained in Madînah for 10 years. He fell ill on a Wednesday, two days before the end of the month of *Safar* and passed away on a Monday on the 12th of *Rabî' al-Awwal* at the time of *châsht*, at the age of 63. He was buried on Tuesday afternoon. According to some historians, he was buried on Tuesday night. The reason for this delay is that on account of the sorrow and sadness of the Sahâbah, they were unable to function properly.

From the daughters of Rasûlullâh Sallallâho 'Alaihi Wassallam, Zaynab *radiyallâhu 'anhâ* had a son by the name of 'Alî and a daughter by the name of Umâmah. However, the progeny of both did not continue. Ruqayyah *radiyallâhu 'anhâ* had a son by the name of 'Abdullâh but he passed away at the age of six. Umme Kulthûm did not have any children. Fâtimah *radiyallâhu 'anhâ* had two sons by the name of Hasan and Husayn *radiyallâhu 'anhumâ*. Their progeny spread far and wide.

The character and habits of Rasûlullâh Sallallâho 'Alaihi Wassallam

1. He was extremely generous. He never said no to anyone who asked him for anything. If he had anything to give, he would give it. If he did not have, he would inform the person in a kind manner that he does not have anything at present and that he would give him something later.

2. He was very honest in his speech.

3. He had a very soft temperament.

4. He liked ease in all matters (i.e. he abstained from causing difficulties and complications).

5. He used to have great concern for those who were in his company in that none of them should experience any difficulty on account of him. So much so that if he had to go out of the house at night, he would wear his sandals very silently, open the

door very quietly and walk silently. When he came home and found everyone sleeping, he would carry out all his tasks silently so that no one's sleep is disturbed.

6. When he used to walk, he used to lower his gaze. When walking with many people, he used to walk in their midst (and not ahead of them). If anyone approached him, he was the first to greet.

7. He used to sit with great humility.

8. When sitting down to eat, he used to sit like a poor person. He never ate to a full stomach. He never ate bread made with fine flour. He never ate in elaborate or fancy plates.

9. He used to remain sorrowful out of the fear of Allah. He used to occupy himself in this all the time. Due to this, he was never at ease.

10. He used to remain silent most of the time. He did not speak unnecessarily. When he spoke, he spoke very clearly so that the person addressed will understand everything that is said to him. His speech was not too lengthy to the extent that it is beyond necessity. At the same time, it was not so short that it is not understood. There was no harshness in his speech nor in his manner.

11. He did not dishonour or disgrace anyone who came to meet him.

12. He did not interrupt the speech of anyone. However, if anyone spoke anything that was contrary to the *Sharî'ah*, he used to either stop the person from doing so or he himself used to get up and leave that place.

13. He used to greatly value the bounty of Allah irrespective of how small or insignificant it may be. He never used to find fault with it by saying that it does not taste good or that it has a foul smell, etc. However, if his heart was not inclined to anything, he did not eat it. At the same time he did not speak good of it nor complained about it.

14. He never used to become angry over any worldly matter, e.g. someone causing a loss or ruining a certain task. Anas *radiyallâhu 'anhu* says : "I remained in the service of Rasûlullâh Sallallâho 'Alaihi Wassallam for ten years. During this entire period, if I did anything, he never asked me the reason for doing it. If I did not carry out a particular task, he never asked me the reason for not doing it." However, if anyone did anything contrary to the *Dîn*, nothing could subdue his anger. He did not become angry in his personal affairs.

15. If he was displeased with anyone, he used to merely turn his face away from the person. In other words, he did not utter anything harsh or unpleasant. If he was pleased, he used to lower his gaze.

16. He was more bashful and modest than a virgin woman. If there was something to laugh about, he merely smiled, i.e. without emitting any sound.

17. He used to have a good relationship with everyone. He did not consider himself to be great and thereby withdraw from others. Instead, at times he used to joke in order to make the person happy. However, even his jokes were true.

18. He used to offer optional salâts to such an extent that his feet used to get swollen.

19. When he used to recite or listen to the Quran, he used to cry out of fear and love for Allah.

20. He was so humble that he ordered the *ummah* not to raise his status too much. If any poor woman labourer informed him that she wished to speak to him in privacy, he used to reply : "Okay, let's sit down on the road and speak." He used to sit at the same place where the woman used to sit.

21. If anyone fell ill, he used to visit him irrespective of whether the person was rich or poor. He used to attend the funeral of anyone who passed away.

22. If anyone invited him for a meal, he used to accept it irrespective of who the person was. Even if anyone invited him to a meal of barley bread or distasteful fat, he did not offer any excuse in order to refrain from attending.

23. He did not utter anything useless.

24. He used to make everyone happy. He abstained from conducting himself in such a manner whereby the person becomes distressed.

25. He used to save himself from the taunts and provocations of the wrong doers in a good manner. At the same time, he used to meet them in a cheerful way.

26. If anyone from among those who used to visit him regularly failed to come on a certain day, he used to enquire about the person.

27. He used to execute his tasks in a scheduled manner. It did not happen that he did a particular task in a certain way on one day and changed the method on another day.

28. He used to stand up with the remembrance of Allah and sit down with the remembrance of Allah.

29. When he attended any gathering, he used to sit at the place where the gathering ended. He did not jump over all those who were seated and take the main seat for himself.

30. When he was addressing several persons, he used to look at each one of them individually. He did not focus his attention on one person to the exclusion of others.

31. He used to conduct himself with everyone in such a way that each person used to believe that he likes him the most. When anyone came and sat near him or began to speak, he remained silent. He only used to get up after the person gets up.

32. His manners were general with everyone.

33. When he used to go home in order to rest, he used to sit by leaning against a pillow.

34. He used to execute many of the domestic tasks with his own hands. At times he used to milk the goat, while on other occasions he used to clean his clothes. He used to do most of his work on his own.

35. Irrespective of how great a person may be, he used to meet him with kindness and never disheartened him.

In short, he was the best in character.

36. If anyone did anything unpleasant, he did not reproach him directly. He was not strict by nature nor did he adopt a strict expression as is the habit of some people who adopt an angry facial expression in order to frighten or warn someone and who also speak in an angry tone. Nor was it his habit to speak in a shouting manner.

37. If anyone caused him harm, he did not cause the person any harm in return. Instead, he used to forgive the person.

38. He never ever hit any slave, servant or woman. In fact, he did not even hit any animal. All this excludes punishing anyone in order to fulfil the command of the *Sharî'ah*.

39. If anyone wronged him, he did not take revenge.

The Noble Characteristics And Habits Of Rasûlullâh Sallallâho 'Alaihi Wassallam

1. Barrâ' bin 'Âzib narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam was the most handsome person and had the most pleasant manners. He was neither too tall nor too short.

2. 'Ismâ'îl bin 'Ayyâsh narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam was the most patient over the harms by others that were inflicted on him.

3. In a lengthy Hadîth narrated by Hind bin Abî Hâlah the following is also mentioned : when Rasûlullâh Sallallâho 'Alaihi Wassallam used to walk, he used to lift his foot with force and when he used to place it on the ground, he used to place it in such a manner that he had to lean forward when doing so. He used to walk with great humility as if he was descending from an elevated place. When he had to turn and look at anyone or anything, he used to turn completely and look. He used to lower his gaze more towards the ground than raising it towards the heavens. He used to walk behind the Sahâbah (and not ahead of them). Generally, it was his habit to look at a person with a side glance. When anyone came to meet him, he was the first to greet.

4. Jâbir *radiyallâhu 'anhu* says that the pace of his speech was slow. In other words, he used to pause in his speech so that those who are addressed will understand

everything thoroughly. However, he did not pause to such an extent that the addressee becomes bored. It is mentioned in a Hadith that he used to repeat whatever he said three times. In short, he used to speak in an excellent manner. He used to speak according to what the circumstances demanded. Some people are intelligent and able to grasp everything very quickly. In such a case it is not appropriate to repeat anything. Others take longer to understand and it is therefore appropriate to repeat something several times. Where there are all types of people, it would be appropriate to repeat the speech three times. This is because those who are quick to grasp something will understand it the first time. Those who possess an average intellect will grasp it the second time, while those who are intellectually weak will understand it the third time. If a situation arises where there is a need to repeat it more than three times, then good character demands that one should not abstain from doing so. Understand this well.

The fact is that Rasûlullâh Sallallâho 'Alaihi Wassallam was given the highest stage of good character and abiding by the rules. No one was granted this gift prior to him nor will anyone be granted it in the future. Despite being bound by administrative regulations, displaying good character is a great virtue. It was the blessed habit of Rasûlullâh Sallallâho 'Alaihi Wassallam of following the rules in the things which he executed himself. As for those who were neglectful in this regard, he did not rebuke them. However, he used to advise them in a good and soft manner solely for the purpose of reforming them. This is what the followers of the sunnah have to adopt. They should follow the administrative rules and regulations together with good character. At the same time, they should also urge others to do the same. However, they should not criticise the shortcomings of others merely to satisfy their *nafs* or out of anger. If their object is pure reformation and there is a need to display strictness, this will also be good. Understand this well.

5. 'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam used to pause in his speech. Whoever listened to him speak, understood whatever was said.

6. 'Â'ishah *radiyallâhu 'anhâ* narrates that from among all evil habits, Rasûlullâh Sallallâho 'Alaihi Wassallam abhorred lying the most.

7. Anas *radiyallâhu 'anhu* narrates that from all the different types of clothing, Rasûlullâh Sallallâho 'Alaihi Wassallam liked a Yamani shawl the most. It was of several colours.

Ibn Raslân says that the wisdom behind his preference for this cloth was that it is not a cloth of beautification (i.e. it is very simple) and at the same time it does not get dirty quickly. Glory be to Allah! What a great status he had! He used to consider himself to be a traveller in this world. He was not attracted to its beauty nor did he pay any attention to its treasures. O Muslims! You should also adopt this way of life. According to your needs, wear clothes that cover your *aurah*, which are simple, and which do not become dirty quickly. This is so that their beauty does not prevent you from turning towards Allah and you do not have to clean them very often as this takes up a lot of time. In certain narrations, he has also praised white clothing.

8. 'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam used to like the *'ibâdah* which could be fulfilled all the time. In other words, *nafl salâts* and other forms of *'ibâdah* should be offered in such a way that

one can continue with them. It should not be such that on one day a person does everything and the following day he does nothing. A little *'ibâdah* which can be fulfilled regularly is better than excessive *'ibdah* which is carried out occasionally, as mentioned in a Hadîth.

9. Mujâhid narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam used to prefer the front portion of the sheep's meat.

10. 'Â'ishah *radiyallâhu 'anhâ* narrates that from among all the different drinks, he used to like cold and sweet water the most. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that he used to like milk a lot.

11. 'Â'ishah *radiyallâhu 'anhâ* narrates that he used to like honey water a lot.

12. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that from among all the curries, Rasûlullâh Sallallâho 'Alaihi Wassallam used to like vinegar the most.

13. Anas *radiyallâhu 'anhu* narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam used to perspire a lot. It is mentioned that Umme Sulaym *radiyallâhu 'anhâ* used to collect his perspiration and mix it with other perfumes because it used to be very fragrant.

14. Jâbir *radiyallâhu 'anhu* narrates that Rasûlullâh's *sallallâhu 'alayhi wa sallam* beard had a lot of hair.

15. 'Â'ishah and Abû Hurayrah *radiyallâhu 'anhuma* narrate that from all the fruit, he used to like fresh dates and musk-melons the most.

16. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that he used to prefer shoulder-meat over all other parts.

17. Abû Wâqid narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to lead the people in prayer, he used to shorten his *salât* but when he offered his *salât* on his own, he used to lengthen it considerably. He shortened his *salât* for the people so that no one is inconvenienced. He lengthened his own *salât* because it was the coolness of his eyes. He used to experience peace and tranquillity whenever he offered his *salât*. What can be more peaceful than standing with humility in front of one's true beloved and seeking refuge in Him? The extent of his shortening and lengthening his *salâts* has been mentioned in detail in other Ahâdîth.

18. 'Abdullâh bin Bishr narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam went to anyone's house, he did not stand in front of the door. Instead, he used to stand on the right-hand side or on the left-hand side and then say *"As salâmu 'alaykum"*. This is the sunnah method. When you go anywhere, do not stand directly in front of the door. Stand either to the right or the left of the door. In standing this way, there is no fear of seeing anyone being without *purdah*. However, if the door is closed, there is no harm in standing in front of it. One should inform the house folk of one's arrival by saying *"As salâmu 'alaykum"*. If they do not hear you the first time, repeat it. Understand this well.

19. 'Ikramah *ra<u>d</u>iyallâhu 'anhu* narrates that it was the habit of Rasûlullâh Sallallâho 'Alaihi Wassallam that when anyone came to him and he perceived happiness on the person's face, he used to take the person's hand into his hand. The purpose of this was that the person must become familiar with him.

20. Ghunbah narrates that when a person came to Rasûlullâh Sallallâho 'Alaihi Wassallam and he had a name which he (Rasûlullâh) did not like, then he used to change it for him.

21. Imâm A<u>h</u>mad and others narrate that when anyone used to bring his *zakât* to Rasûlullâh Sallallâho 'Alaihi Wassallam (for distribution), he used to say : "O Allah! Have mercy on such-and-such person." We should also adopt this practice that when anyone gives us their *zakât* for distribution or gives us any donation for a particular cause, we should also make this *du'â* for the person.

22. 'Â'ishah *ra<u>d</u>iyallâhu 'anhâ* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to experience any happiness, he used to say :

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When anything displeased him, he used to say :

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23. Ibn Mas'ûd *ra<u>d</u>iyallâhu 'anhu* narrates that when any slave men or women came into the share of Rasûlullâh Sallallâho 'Alaihi Wassallam (as booty), he used to divide them among his house folk so that there is no dispute among them. In other words, if some of them receive while others do not receive anything, there is a possibility of unpleasantness among them. We should also adopt this practice that when we have to distribute anything, we should not do it in a way which would cause any unpleasantness or disturbance among the people. This is irrespective of whether one is distributing among one's relatives, immediate family, students or disciples.

24. 'Â'ishah *ra<u>d</u>iyallâhu 'anhâ* narrates that when any food was brought to Rasûlullâh Sallallâho 'Alaihi Wassallam and there were others with him, he used to eat that which was in front of him. And when dry dates were brought to him, he used to eat from all sides.

25. Anas *ra<u>d</u>iyallâhu 'anhu* narrates that when the first fruit of the season used to be brought to Rasûlullâh Sallallâho 'Alaihi Wassallam, he used to touch it with both his eyes, touch it with his lips and then make the following *du'â* :

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Thereafter he used to give it to the children who were with him at the time.

26. Sâlim bin 'Abdullâh bin 'Umar and Qâsim bin Mu<u>h</u>ammad narrate that when the utensil containing fragrant oil, etc. was brought to Rasûlullâh Sallallâho 'Alaihi Wassallam, he used to dip his fingers in that oil and apply it with his fingers wherever he desired.

27. Hafsah *radiyallâhu 'anhâ* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to lie down in order to sleep, he used to place his right-hand under his right cheek.

28. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam intended applying oil (to his head), he used to place it in his left hand and commence with his eyebrows. Thereafter, he used to apply some to his eyes and thereafter to his head. It is related in another Hadîth that when he intended applying oil to his beard, he used to apply to his eyes first and thereafter to his beard.

29. Anas and Jâbir *radiyallâhu 'anhumâ* narrate that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to relieve himself, he did not lift his clothes until he was as close as possible to the ground. He did this so that his *'aurah* would not be unnecessarily exposed. One reveals one's *'aurah* at the time of sitting down to relieve oneself. Therefore there is no need to reveal one's *'aurah* before-hand. It is for this reason that he used to reveal his *'aurah* at the exact time of need.

30. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam was in a state of *janâbah* and intended to sleep (without having made *ghusl*), he used to make *wudû* first (and then sleep). If he intended eating or drinking something, he used to merely wash his hands. When a woman completes her *hayd* or *nifâs*, it will also be preferable for her to do the same.

31. 'Abdullâh bin Yazîd narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to bid farewell to the army, he used to make the following *du'â* :

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It would be appropriate to make this *du'â* when bidding farewell to anyone. This is actually a *du'â* for the person's success in this world and in the hereafter.

32. Anas *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam intended wearing a new garment, he used to wear it on a Friday.

33. 'Abdullâh bin Ka'b *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam completed using the *miswâk*, he used to give it to an elderly person. And when he used to drink water or anything else, he used to give the left over to the person who was on his right-hand side. He used to do this on account of generosity and in order that it may be a source of *barakah* for these persons.

34. 'Uthmân bin Abî al-'Âs narrates that when the northerly wind used to blow, Rasûlullâh Sallallâho 'Alaihi Wassallam used to make the following *du'â* :

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The reason for making this *du'â* is that at times such a wind is sent as a punishment for a certain nation. The translation of this *du'â* is : "O Allah! I seek refuge in you from the evil that You have sent in this wind."

35. 'Â'ishah *radiyallâhu 'anhâ* narrates that whenever Rasûlullâh Sallallâho 'Alaihi Wassallam was informed that a certain member of his family has spoken a lie even

once, he used to remain displeased with the person until he repented. Once the person repented, he used to become pleased with him again. The reason for this is that speaking lies is a major sin in Islam and it is necessary to hate a sinner. Therefore, he used to turn away from such a person. This was his attitude to all sinners.

36. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to be distressed, he used to hold his beard in his hand and look at it.

37. 'Â'ishah and Abû Hurayrah *radiyallâhu 'anhumâ* narrate that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to be distressed, he used grasp his beard in his hand.

38. 'Uqbah bin 'Âmir *radiyallâhu 'anhu* narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam used to apply *surmah* to his eyes an odd number of times. In another narration it is mentioned that he used to apply it three times in each eye.

39. Anas *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to complete eating, he used to lick his three fingers. He used to do this so that the sustenance of Allah does not go to waste.

40. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam encountered any difficulty, he would look up to the heavens and say :

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41. Abû Mûsâ Ash'arî *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to send anyone for any work, he used to say : "Speak to them in a good way and do not create any animosity in them. Make things easy for them and do not impose any burdens on them."

42. Sakhar bin Wadâ'ah narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam intended despatching an army, he used to send it out early in the morning. This is because such a time is a blessed time. There is a greater possibility of one accomplishing whatever task one has departed for.

43. 'Â'ishah *radiyallâhu 'anhâ* narrates that it was the habit of Rasûlullâh Sallallâho 'Alaihi Wassallam that when he learnt of any evil practice of a particular person, he would not announce openly by saying : "What is wrong with a certain person that he is doing so-and-so thing and saying so-and-so thing." Instead, he used to say : "What is wrong with the people that they are doing so-and-so thing." Glory be to Allah! What beautiful character he possessed and what type of scolding this was that he used to advise in such a way that he used to fulfil his objective, and the person concerned would not feel disgraced nor remorseful. Instead, he will value the advice and practice on it.

44. Abû Sa'îd Khudrî *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam ate in the morning, he did not eat in the evening. And when he

ate in the evening, he did not eat in the morning. What this means is that he used to have only one meal in the day - either in the morning or in the evening.

45. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to make *wudû*, he used to offer two *raka'ât* of *nafl salât* if it was not a *makrûh* time. He would then go to the musjid for the *fard salât*.

46. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that it was the habit of Rasûlullâh Sallallâho 'Alaihi Wassallam that when winter used to start, he used to commence sleeping inside his house on a Thursday night. At the approach of summer, he used to commence sleeping outside on a Thursday night. When he used to don a new garment, he used to praise Allah, offer two *raka'ât* of *nafl salât*, and give the old garment to a needy person.

47. Hasan bin Muhammad bin 'Alî narrates that when any wealth used to come to Rasûlullâh Sallallâho 'Alaihi Wassallam in the morning, he did not keep it till the afternoon. If it came to him in the evening, he did not keep it till the night. In other words, he used to distribute it (or spend it) immediately.

48. Wâlid Murrah narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam had cause to laugh a lot, he used to cover his mouth with his hand.

Occasionally, he used to be overtaken by excessive laughter. But generally, he only used to smile.

49. Abû Umâmah *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used sit in a gathering, engage in a conversation, and thereafter wished to leave, he used to make *istighfâr* about ten to fifteen times.

Another Hadîth mentions that he used to make the following *istighfaar* :

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50. 'Abdullâh bin Salâm *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to sit and engage in a conversation, he used to look up at the skies excessively.

51. Hudhayfah *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam encountered any difficulty, he used to offer two *raka'ât* of *nafl salât*. In doing this, one benefits internally, externally, in one's worldly affairs, affairs of the hereafter, and one's difficulty is also removed.

52. Sa'îd bin Hakîm narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam learnt of anything beautiful and he feared that his gaze will fall as "an evil eye", he used to make the following *du'â* :

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Only good can emanate from his gaze and no harm can befall the person who falls under his gaze. Despite this, he did this in order to teach the *'ummah* that this is what it should do.

53. Mujâhid narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to propose to any woman and she refused, he did not mention it again. In other words, he did not insist. If she accepted his proposal, he would get married to her. If not, he did not disgrace himself by insisting or forcing someone. Once he proposed to a woman but she refused. Later, this woman came to him on her own accord and expressed her wish to marry him. He replied that he has already married another woman and that he does not need to marry at present.

54. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to be alone with his wives, he used to portray a very soft and endearing nature, and speak to them in a good, joking manner.

55. Habîb bin Sâlih narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam went to relieve himself, he used to wear sandals and cover his head.

56. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam went to visit any sick person, he used to say :

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57. Abû Ayyûb Ansârî *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to make *du'â*, he used to make for himself first (and then on behalf of others).

58. Thaubân *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam had any cause to fear, he used to make the following *du'â* :

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59. Suhayl *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to be happy over a particular deed or word, he used to remain silent.

60. Umme Salamah narrates that when any of his wives' eyes used to pain, Rasûlullâh Sallallâho 'Alaihi Wassallam used to abstain from sleeping with her until she recovered.

61. Ibn Mubârak and Ibn Sa'd narrate that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to attend a *janâzah*, he used to remain extremely silent and speak about death in his heart.

Since a *janâzah* is a place from which one can draw a lesson, one should think about one's own death, about the loneliness in the grave, and fear the punishment after death.

62. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to sneeze, he used to cover his face with his hand or a cloth and stifle the sneeze.

63. 'Â'ishah *radiyallâhu 'anhâ* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to commence with any good act, he used to continue with it.

64. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam was overcome by anger while he was standing, he used to sit down. If this happened while he was sitting, he would lie down. Changing one's posture is a treatment for the cooling of one's anger.

65. 'Uthmân *radiyallâhu 'anhu* narrates that on the completion of the burial of a person, Rasûlullâh Sallallâho 'Alaihi Wassallam would remaining standing at the grave-side for a while. Those accompanying him would also stand with him. Furthermore, he would say : "Seek forgiveness for your dead brother and make *du'â* that he remains steadfast because he is being questioned." In other words, it is the time for Munkar and Nakîr to question him. Therefore make *du'â* for him that he remains steadfast and is able to answer the questions correctly so that he does not experience any difficulty.

66. Abû Hurayrah *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to wear his kurta, he used to commence wearing it from the right-hand side. In other words, he used to insert his hand in the right sleeve first.

67. Anas *radiyallâhu 'anhu* narrates that it was the blessed habit of Rasûlullâh Sallallâho 'Alaihi Wassallamthat when any of his Sahâbah met him (on the road), he would stop (walking) and the Sahâbî also used to stop. Rasûlullâh Sallallâho 'Alaihi Wassallam would not leave as long as the Sahâbî did not leave. When any of his Sahâbah met him and wished to shake his hand, he would offer his hand to the Sahâbî and would not leave it as long as the Sahâbî did not leave it. Ibn Mubârak has added that Rasûlullâh Sallallâho 'Alaihi Wassallam would not turn his face away from the Sahâbî as long as the latter did not turn away. When any Sahâbî met him and wished to whisper something into his ear, he would lend an ear to the person and would not withdraw it until the person completed what he had to say and withdrew himself from Rasûlullâh Sallallâho 'Alaihi Wassallam.

68. Hudhayfah *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam met any of his companions, he would shake his hands and make *du'â* for him.

69. Jundub *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam met any of his companions he would not shake his hands until he greeted him. In other words, Rasûlullâh Sallallâho 'Alaihi Wassallam would greet first, and then shake his hands.

70. Ibn as-Sinnî narrates from the slave of an Ansârî that when Rasûlullâh Sallallâho 'Alaihi Wassallam wished to call a certain person and did not know the latter's name, he would address him as O 'Abdullâh! (i.e. O servant of Allah!)

71. Jâbir *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to walk, he would not look here and there.

72. Abû Dâ'ûd narrates from someone from the family of Umme Salamah *radiyallâhu 'anhâ* that the bed of Rasûlullâh Sallallâho 'Alaihi Wassallam was like a *kafan*. In other words, the cloth that he used to sleep on was similar to the cloth that was used as a *kafan*. It was not expensive and extravagant. His musjid was in the direction of his head. In other words, when he slept, his head used to be towards his musjid.

73. In another Hadîth Hafsah *radiyallâhu 'anhâ* narrates that his bed was of sack.

74. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam kurta used to be above his ankles. In other words, it used to be till half his calves - as mentioned in other Ahâdîth. The sleeves of his kurtah used to be in line with his fingers. It is narrated in another narration that the length of the sleeves was till his wrists.

75. 'Â'ishah *radiyallâhu 'anhâ* narrates that the pillow of Rasûlullâh Sallallâho 'Alaihi Wassallam was made of leather and filled with the bark of the date tree.

76. Nu'mân bin Bashîr *radiyallâhu 'anhu* says that Rasûlullâh Sallallâho 'Alaihi Wassallam did not even have ordinary dry dates with which he could fill his stomach. All the treasures of the world were at his feet but he adopted abstinence. He regarded the comforts of this world as insignificant and meaningless and chose poverty of this type. He used to spend a major portion of whatever income he had in charity.

Dry dates are considered to be a very basic and ordinary diet of the Arabs because they grow profusely over there.

77. Anas *radiyallâhu 'anhu* narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam did not store anything (for himself) for the next day.

78. Ibn 'Abbâs *radiyallâhu 'anhu* narrates that when Rasûlullâh Sallallâho 'Alaihi Wassallam used to walk, he did not move the people out of his way nor did he strike them.

It is the habit of proud people and rulers to have special servants who move the people out and scold them in order to clear the way ahead of them.

79. 'Â'ishah *radiyallâhu 'anhâ* narrates that Rasûlullâh Sallallâho 'Alaihi Wassallam did not complete the recitation of the Quran in under three days.

80. Muhammad bin al-Hanafiyyah narrates that it was the habit of Rasûlullâh Sallallâho 'Alaihi Wassallam of not stopping anyone from doing anything. However, if he was asked and he felt that it should be completed (or continued with), he would reply in the affirmative. If he felt that it should not be carried out, he would remain silent.

Glossary

(Explanation of Islamic terms)

'Âbid : One who engages in the 'ibâdah of Allah.

'Âlim : One who has attained a considerable amount of Islamic knowledge.

'Âlimah : A female 'âlim.

Adhân : The call to salât.

Auliyâ : Plural of walî. Literally means friend. But in Islamic terminology it refers to the close friends of Allah.

Aurah : Literally means "genitals". In Islamic terminology it refers to that area of the body which has to be covered. For men, the aurah is from the navel to below the knees. As for women, their entire bodies are an aurah.

Barakah : Literally means "blessings". It refers to the experiencing of abundance in things which are apparently insignificant or little, both in value and amount.

Bay'ah : Pledge of allegiance either to the ruler or spiritual guide.

Dîn : Religion.

Du'â : Invocation to Allah, supplication, prayer, request, plea.

Ghîbah : Back-biting.

Hâfiz : One who has memorized the Quran.

Hayd : Monthly periods or menstruation experienced by a woman.

Hakîm : Literally means "a wise person". In the Indo-Pak context it refers to a person who is a herbal doctor.

Hijrah : Migration.

Hûr : The large-eyed damsels of paradise promised to the believing men.

'Ibâdah : Literally means "worship". In Islam it refers to all those acts of worship with which one renders worship to Allah.

'Iddah : The period of waiting during which a woman may not marry after being divorced or widowed.

Istighfâr : The seeking of forgiveness from Allah.

Istihâdah : The flowing of blood from a woman out of her normal periods. This is irrespective of whether it flows out of her normal menstruation period or her normal nifâs period.

Jâhil : Literally means "an ignorant person". In Islam it refers to a person who does not have knowledge of the Dîn.

Jahannam : Hell. A dweller of hell is called a jahannamî.

Janâbah : The state of impurity which necessitates a bath.

Janâzah : The deceased person.

Jannah : Heaven or paradise. A dweller of heaven is called a jannatî.

Jumu'ah : Friday.

Kâfir : Literally means "a disbeliever". In Islam it refers to one who rejects Allah and who does not believe in Muhammad *sallallâhu 'alayhi wa sallam* as the final messenger of Allah.

Kafan : The shroud for the deceased.

Karâmat : Literally means "a miracle". However, in Islam it refers to a miracle performed by saints and other pious servants of Allah. These miracles are performed only through the will of Allah.

Kashf : Literally means "manifestation".

Kuffâr : Plural of kâfir.

Kufr : The state of disbelief.

Madrasah : Literally means "a school". In Islamic terminology it refers to a school dedicated to the dissemination of Islamic knowledge.

Mahr : Dowry.

Masâ'il : Plural of mas'ala.

Mas'ala : Literally means "an issue, problem, or question". In Islamic jurisprudence it refers to a rule or regulation.

Munâfiq : A hypocrite.

Murîd : A disciple of a spiritual guide.

Muttaqî : A very pious person.

Nafs : The soul.

Nifâs : The flowing of blood from a woman after child-birth.

Nikâh : Marriage.

Nûr : Light.

Purdah : An Urdu word meaning "seclusion". It is an equivalent of the Arabic word "hijâb". Refers to the seclusion of women from strangers. There are different stages of purdah, the highest of which is that the woman should not come out of her home except for a valid Islamic reason.

Qiyâmah : The day of resurrection.

Rabî' al-Awwal : The third month of the Islamic calendar.

Ramadân : Refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.

Safar : The second month of the Islamic calendar.

Shaykh : Literally means "an old man". In Islamic terminology it refers to a learned person. In Islamic sufism it refers to a spiritual guide.

Shaytân : Satan or the accursed devil.

Tafsîr : Commentary of the Noble Quran.

Tahajjud salât : An optional salât that is offered in the dark of the night. There is great merit in offering this salât.

Tasbîh : Saying *"Sub'hânallâh"* which means Glory be to Allah. A rosary that is used to glorify Allah is also called a tasbîh.

Tawâf : The act of walking around the ka'bah.

Ta'wîdh : An amulet.

Taubah : Repentance.

'Ulamâ : Plural of 'âlim.

Ummah : Literally means "community or nation".

'Umrah : The minor pilgrimage to Makkah.

Wâjib : Literally means "obligatory". In Islamic jurisprudence it refers to that act which has not been established by an absolute proof. Leaving out a wâjib without any valid reason makes one a sinner and entails punishment.

Walî : A close friend of Allah.

Waqf : Endowment. In Islamic law it refers to endowing a place or thing in the name of Allah.

Wudû : Literally means "purity or cleanliness". In Islamic terminology it refers to the act of washing oneself before offering salât.

Zâhid **:** An abstinent person.